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Zion's Herald.

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REPRESENTATIVE OPINIONS OF THE
NEW ENGLAND MINISTRY.

Rev. William R. Clark, D. D.

NEW ENGLAND CONFERENCE.

I shall vote for the admission of women as delegates to the General Conference for the following, among other reasons:—

1. Self-consistency demands it. (a) We have asked for the judgment of the laymen as a ground on which to take final action, and by a majority of two to one they have answered, "Yes." The large proportion of these voters on either side are doubtless among the most intelligent and active of our members. Now to ignore that judgment, would make the question more than ever like "the ghost of Banquo that will not down." (b) The liberal interpretation of the Scriptures, by which we have, from the first, advanced woman to work and position in the church, requires that we give her a seat in the General Conference whenever wise expediency shall demand it.

South Manchester, Conn.

Chaplain D. H. Tribou, U. S. N.

EAST MAINE CONFERENCE.

I shall vote for the admission of women to the General Conference because I can find no sufficient reason for voting otherwise. I am somewhat of a conservative, but conservatism is quite as likely to be due to prejudice as to judgment, and he must needs be a bold man who would vote against so large a majority of the working force of the church unless he were convinced that the views of the majority are un-Scriptural. The lay vote came from the prayer-meeting, from the very life of the church, and ministers may well hesitate before they disregard the wishes of those who are always at work for the best interests of the kingdom of God. If any think the proposed change is un-Scriptural, there is no choice but to vote against it; but where this objection does not obtain, it seems to me that since the church is led by the Holy Spirit, and the trend of the forward movement of the church is in the direction of the widest liberty for women, ministers are morally bound to vote with the manifest leadings of the Spirit. It is a question where the final appeal rests with the convictions, and not with the judgment.

U. S. Naval Home, Philadelphia.

Rev. W. S. McIntire.

MAINE CONFERENCE.

I shall vote for the admission of women to the General Conference, —

1. Because it is right. The church is composed largely of women. They sustain our prayer and Mass-meetings. They compose the larger part of our band of Sunday-school teachers. They contribute largely to our benevolences and church expenses. They ought to have a voice in enacting the laws of the church, and in the selection of the general superintendents, editors, and secretaries of our benevolent societies.

2. Because it is expedient. She is the peer of her brother in wisdom, foresight and executive ability, and we cannot afford to deny the church the blessings bestowed upon her by our common Father.

Weston, Conn.

Rev. J. W. Hamilton, D. D.

NEW ENGLAND CONFERENCE.

I am in favor of the admission of women to the General Conference because I am a Methodist. Nothing has distinguished Methodism more creditably than its treatment of woman, doctrinally and ecclesiastically.

I am not surprised that some of the gone-by notions of un-Methodistic churches should be held by certain brethren among us, but they are none the less un-Methodistic. Our opponents in the church, as out of it, their whole argument on the Scriptural claim, and set Paul against Christ for their Scriptural church.

What do Methodists teach? What the whole Bible teaches. They recognize marriage as one institution, and the church government as quite another. They find nowhere in the Scripture that man's headship in the family determines his headship in the church. Christ is the head of the church. And woman's place in the family before her son, is quite a different thing from what it was under her son.

John Wesley, in speaking of woman before her fall, says she was "a she-man, differing from man in sex only, not in nature." "The original law," says Richard Watson, "had an admirable adaptation, and tends more than any other to make them one soul as well as 'one flesh.'" Adam Clarke says: "At their creation both were formed with equal rights, and the woman had as much right to rule as the man." After her sin the woman was in subjection, but not to one man. "Unto the woman He said . . . and thy desire shall be to thy husband, and he shall rule over thee" (Genesis 3: 16). Adam Clarke says: "Subject to the will of her husband is one part of her curse." It is amazing to find how eager good men are to take advantage of the woman's punishment for sin, as if "in vengeance gloating on another's pain," to insist that such punishment must be perpetuated even in the Christian church.

But has the Gospel done nothing for woman? Jesus came to re-establish the validity of the first law (Matt. 19: 5). Jesus affirmed, Mr. Watson says, "the spirit and influence of His own religion in bringing in again the original law of marriage in all its force." And this implies, as Dr. Clarke says, "that the woman was to be a perfect resemblance of the man, possessing neither inferiority nor superiority, but being in all things like and equal to him self." "The true idea of the family," according to Dr. Whedon, "is a unity of love in which the command is the expression of the common happiness, and obedience is a loving concurrence of wills."

And it is Paul himself who says: "There is neither male nor female; for ye are all one in Christ Jesus." That is to say, as John Wesley observes, "Neither is excluded; neither is preferred before the other in His kingdom." Dr. Whedon says: "The terms and privileges of salvation know no sex." Adam Clarke says: "Under the blessed spirit of Christianity they have equal rights, equal privileges and equal blessings; and, let me add, they are equally useful."

When the "old school" prophets plant themselves on 1 Cor. 14: 33, 34, 35 and 1 Tim. 2: 11-15, it is amusing to find them deserting their Greek. They

are no basis of fear concerning what she will do in the future, even with increased rights and responsibilities.

2. The changed condition of woman justifies her admission to the highest council of the church. Once her position was circumscribed, but she has made a place for herself almost everywhere except in a Gen-

eral Conference. Her wonderful development is the distinguishing characteristic as well as the marvel of the age. All that she asks to-day is opportunity.

3. The only way of developing the best, either in man or woman, is by investing with responsibility and imposing high duties. The great connectional interests of Methodism have been beyond woman's range in the past, not on account of incapacity on her part, but because she has been denied any place in legislation and in the administration of law. The movement of to-day aims at giving her a voice where silence has been enforced. Equal rights impose equal duties, and equal opportunities open the way to equal achievements.

4. Woman has capacity. The best reason for allowing any one to do a given work is the ability to perform it. Woman has intelligence, education, judgment, tact, eloquence, piety. If it were a new question, there would not be any question, more than whether woman is qualified to perform the duties of a wife. Custom determines more questions than judgment. Precedent is more powerful than common sense. Suppose Methodism were to-day making its first constitution; with the light of the present time, with the present position of woman, is it probable that she would be excluded from the General Conference? But now she has not been in, and so she must not go in. Again, man is in, and he must not go out; not one of the four hundred and sixty-three delegates to make room for the five lone women delegates! The truth is, man loves place and power, and he never willingly resigns them. That is what is the matter with the woman question. So many women displace so many men, who wish very much to be there. I would not charge this if some of the opponents of woman's admission had not proclaimed it.

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It is in harmony with the aggressive spirit of Methodism. This way cannot be turned back unless God will it. A former wave swept away the distinctions of color and nationality, and the coming one will sweep away unjust discriminations pertaining to sex.

Rockville, Conn.

Rev. L. L. Beaman.

VERMONT CONFERENCE.

The following are some of the reasons why I shall vote for the admission of women to the General Conference: —

1. Because justice demands that they bear the burdens and share the responsibilities of the church shall also have a voice in saying what these burdens and responsibilities shall be. This principle is fundamental to any lay representation at all.

The mere accident of sex is not a sufficient reason why one class should secure representation in General Conference and another be denied it, unless we concede that might makes right.

2. Because the laity have asked the privilege of exercising their own judgment in determining what person, whether a man or a woman, will best represent them in the General Conference. Such a just demand merits considerable attention.

3. Because woman will find her trust sphere under conditions of the greatest possible liberty, inasmuch as inherent ability, not custom or prejudice, will then determine what that sphere shall be. The eternal instincts of the woman heart will not be overruled by admission to General Conference, or to any other position which she is capable of filling.

4. Because some women are the peers of her brother in wisdom, foresight and executive ability, and we cannot afford to deny the church the blessings bestowed upon her by our common Father.

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Rockville, Conn.

Rev. O. W. Scott.

NEW ENGLAND SOUTHERN CONFERENCE.

We believe that women should be admitted to membership in the General Conference, because, —

1. Of their powerful and elevating influence.

The excitement among the "brethren" these days proves that Methodist women can rock the cradle and rock the church at the same time.

2. Of their conceded ability. Their triumphs in law, literature, art, medicine, the editorial chair, on the rostrum and in the pulpit, are of daily record. Study the career of Methodist women only; and abundant proof is at hand.

3. They are needed in our chief legislative body. Educational, propertied, benevolent interests, missionary and reformatory matters, where experience and a tender sympathy contribute to right decisions.

4. It would not be out of harmony with Biblical teaching. Having read the Scriptural arguments of some of the "sons of thunder" of Methodism, we remain unconvinced by their "icy-geas." Such interpretations should have been dismissed with the custom of "washing the saints' feet," "greeting each other with a holy kiss," and Paul's charge concerning "slaves."

5. It will be an act of justice. Shall women of this century, ripe with the choicest Christian culture, be refused admission to the highest councils of the church, while the colored man of Liberia and Louisiana, and brethren just out of pagan environments, enter almost without challenge, simply because they are males? Justice! Shall women who are called upon to do the drudgery of the church, and pay many of its bills, repose none of its emoluments? "Taxation without representation" was a device under which our revolutionary fathers rebelled. Their daughters live to-day.

6. It is in harmony with the aggressive spirit of Methodism. This way cannot be turned back unless God will it. A former wave swept away the distinctions of color and nationality, and the coming one will sweep away unjust discriminations pertaining to sex.

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A RESUME OF THE CONFERENCE YEAR.

DESIROUS of acquainting our readers more generally with the condition of the work of our churches within the bounds of our patronizing Conferences, the presiding elders were requested to furnish brief abstracts or outlines of the reports which will make to their Annual Conferences. The responses received are given below; they will awaken hearty gratitude for the past and renew confidence for the future.

NEW ENGLAND CONFERENCE.

Boston District.

GEORGE S. CHADBOURNE, Presiding Elder.

An exact report is not possible at this date, as the returns have not yet been received from the pastors. The year now closing has been one of very encouraging advancement along all our lines of work. The number of ministers employed on the district is 72, including 6 who are supported in whole or in part by mission funds. The number of church editors is 69; the value of which is about \$1,560,000. The number of parsonages is 35, the value of which is \$150,600. The church at Upham's Corner is nearly completed, and will probably be opened some time in May. It will be one of the most convenient and beautiful in the Conference, costing not far from \$70,000. A new edifice of wood is in process of erection at Washington Village, South Boston, and is expected to be finished during the coming year. Preliminary steps have been taken for the erection of a fine stone edifice at Brookline, which is expected to cost about \$100,000. Considerable repairs have been made at Egleston Square, Auburndale, and at Trinity and Laurel St., Worcester.

A good revival spirit has been felt in many of the churches, and the returns when in will show good numbers of conversions and of additions to the churches. The largest numbers, I judge, will be reported from the following churches: Highlands, Hyde Park, St. John's, Tremont St., Temple St., Spencer, Cherry Valley, Ashland, Washington Village, and from the Swedish churches in Boston and Worcester.

No deaths have occurred among ministers or their families, and none that I recall among prominent laymen.

Epworth League work is receiving much attention, and promises great good to the churches. Nearly every church has its chapter, and large numbers are enrolled.

The camp-meeting at South Framingham was not largely attended, but was spiritual and profitable.

The missionary collection will be much the largest that the district ever gave.

North Boston District.

JOHN W. LINDSAY, Presiding Elder.

The year has been one of more than ordinary prosperity, and with few exceptions the churches have made advance on every line of church work. The number of ministers having pastoral charges is 45.

At Woburn a new church edifice has been built at a cost of about \$23,000, and very extensive improvements have been made on the church property at Winchester. At Barre; Trinity, Cambridge; Hudson; First Church, Somerville; and West Chelmsford; some special work has been done to improve the church property. Arrangements are made to commence at once the erection of a new church at North Avenue, Cambridge, and more than \$30,000 is already subscribed for that purpose. At West Medford they are also planning for a new church. Five of the churches have been provided with new parsonages — at a cost of about \$27,000 — Trinity, Charlestown; Hudson; West Fitchburg; Oakdale; and Winchendon — and the parsonage at Lunenburg has been so thoroughly renovated as to make it seem a new structure. The total value of church property on the district is about \$930,000.

There has been a general revival of religious interest, and about 1,000 converts will be reported.

Nearly all the churches have an Epworth or some organization of the young people holding a relation to the North Boston District Epworth League. Three largely-attended conventions have been held during the year.

The benevolent collections will show a decided gain.

Lynn District.

JOSEPH H. MANSFIELD, Presiding Elder.

The year has been prosperous in spiritual and material results. The preachers have done faithful and efficient work. The Lynn District has as good a list of efficient workers as can be found anywhere in our Methodism. Some of them have hard fields, and yet without complaint they have done their work.

There has been more serious sickness among our brethren this year than usual. Rev. Albert Gould was unable to take his work at Newburyport until June, and then was compelled to give it up on account of sickness in his family. On Nov. 18, 1890, we were startled by his sudden transition to the higher ministries of heaven. Rev. Charles T. Johnson has preached but four times this year. He has suffered the loss of his left foot, and later the loss of his left leg by amputation. His fortitude and patience and complete submission to God's will have been most marked and inspiring. Rev. Charles Young, D. D., who was seriously sick just after Conference, was per- suaded to keep his appointment at Everett, has done a good year's work, and is still ready for active service.

There are 55 churches on the district, with another to organize before Conference, which will give an increase of three for the year. The value of church property is rising \$1,000,000. The church repairs and enlargements at Maplewood have been completed and provided for at a cost of \$4,600. The Belmont Church at Malden has again been enlarged at a cost \$1,200 and paid for. A new church has been organized at Linden in Malden, and a lot purchased. A new work has been opened at Orient Heights and a commodious church nearly completed. A church lot at Bradford has been secured and paid for at a cost of \$1,200, and a church has been contracted for and begun that will cost \$5,000 above the cost of lot and building. In Lynn a lot has been bought for the newly organized Highland Church, at a cost of \$1,700, and a church building will be completed in the near future. A parsonage has been bought at Peabody at a cost of \$3,500. There have been improvements in many of the churches.

The Epworth League work is very hopeful. There are about forty chapters, and many of them are strong numbers and good works. Last year we reported 14,267 members in the Sunday schools of the district — a larger number than was reported from any other district in the Conference. This year there has been a steady increase over last year.

Many of the churches will show a large increase in missionary collections for the Parent Society. Increases from \$3 to \$35; Maple St., Lynn, \$154 to \$300; St. Paul's, Lynn, \$193 to \$300; Trinity, Lynn, \$52 to \$100; Malden Centre, \$1,100 to \$1,200; Belmont, Malden, \$57 to \$70; Melrose, \$25 to \$343; Washington St., Newburyport, \$22 to \$70; Stoneham, \$92 to \$186; Wakefield, \$32 to \$125; Lynn Common, \$43 to \$605; Walnut Street, Chelsea, \$300 to \$465. There is a marked increase in other churches, which will give us an increase for the whole district.

Springfield District.

GEORGE F. EATON, Presiding Elder.

For the fifth year I attempt that most difficult task of representing by a few facts and figures the progress of our work.

Our church at Buckland, which has been closed for several years, has been sold, and proceeds paid over to the Conference trustees.

The vote on the admission of women as lay delegates to the General Conference was taken by 56 of our societies. The total vote was 1,058 — for admission, 818; against, 249.

Work among our young people has been largely developed. We have 10 Christian Endeavor Societies, with a membership of 625; and 31 Epworth Leagues, numbering 1,363. Besides these we have various Union and Junior Leagues doing good work.

Chicopee Falls has received, from the estate of Mrs. Nancy Pease, \$500. By the will of L. Draper our church at Northampton receives \$3,000. A pleasant home of moderate value has been left by Sister Locke to our society at Amherst. Mr. Virgil Perkins, a recently-deceased attendant of Trinity, Springfield, leaves \$10,000 to the Parent Missionary Society. F. W. Clark, of Trinity, has made a generous cash gift of \$1,000 to our church at Easthampton.

Twenty-five societies have made improvements to the value of \$6,500. The interior of our church at Westfield has been made unusually attractive by a corrugated iron ceiling and the introduction of electric lights. West Springfield and Conway and the evening of Feb. 28 our church at Easthampton was badly damaged and the church at Wellfleet was totally consumed by the same subtle agent. At least eight churches of other denominations within the limits of this district were struck by lightning during that tempest.

There has been a good revival spirit on the district, and several quite extensive revivals have occurred, notably at Provincetown, Centre Church; South Harwich and Bethel; Plymouth; Whitman, and the churches in New Bedford.

The venerable Frederick Upham, D. D., after seventy years spent in the ministry, passed to his reward March 20, in the 92d year of his age. Jeremiah Pease, est., for fifty years a member of the church at Edgartown, and for forty-four years a class leader, died in May last.

The mission established among the Portuguese in May last has been a success from the first. About fifteen persons have professed conversion in New Bedford, and as many more in Truro as the result of the missionary's labors.

About two-thirds of our churches have Epworth Leagues, which are efficient in aiding our young people in active Christian work.

The camp-meeting at Yarmouth was an excellent success in all respects. The new tabernacle delighted every one who came under its protection from sun or rain. The interior is "a thing of beauty," and we trust, will be "a joy forever" as the birthplace of many souls.

It is believed that the benevolent collections of the district will fully equal, if not exceed, those of last year.

NEW ENGLAND SOUTHERN CONFERENCE.

Providence District.

STEPHEN O. BENTON, Presiding Elder.

This district includes 66 societies, served by 62 preachers. Four new societies have been organized during the year — Riverside, Campello Swedish, East Braintree, and Norwood.

Death has not invaded the ranks of men in effective relation, but Samuel C. Brown, D. D., and Thomas Ely, both veterans in service, have passed hence. S. T. Patterson has been bereaved of his wife, and W. A. Luce mourns the loss of his youngest child. Brother Patterson was detained from his work several weeks by a painful illness. T. M. Cull, a probationer, and E. L. Hyde, a supernumerary, have relinquished their charges because of ill health.

New churches have been built at Riverside and East Braintree, each at a cost of about \$3,000. Emmanuel Church, Mansfield, has received from the estate of the late Charles T. Borden a parsonage valued at \$4,000. The Swedish Church at Campello has bought a lot and erected a building at an expense of \$5,000. Extensive improvements have been made at Thames St., Newport; East Greenwich; Narragansett; Bristol; Portsmouth; Woonsocket, and Edgewood. A debt of \$2,900 has been lifted from Haven Church, East Providence, and one of \$2,800 from Thomson Church, Pawtucket. The Swedish Church of Quincy has reduced its indebtedness of \$1,700, and Asbury Memorial and Cranston Street Churches in Providence have each reduced their debt \$1,000.

The missionary contributions will probably exceed by several hundred dollars the regular collections of last year. The other benevolences are expected to show a fair increase.

The revival spirit has appeared in many places, and some report large numbers converted. Among these are Brockton, Central, 150 conversions; South St., 43; Providence, 30; St. Paul's, 40; Woodlawn, 35; Broadway, 45; East Providence, 40; Holbrook, 55; Pawtucket, Thompson Church, 50. Other places might be mentioned, but the figures have not yet been received.

Nearly every church now has its Epworth League. Several have been formed during the past year. It is the general testimony of the pastors that these organizations are proving of great efficiency in the work of the church.

NEW HAMPSHIRE CONFERENCE.

Dover District.

CHARLES U. DUNNING, Presiding Elder.

This district is about 100 miles long by 50 broad, has 44 preaching-places, and a membership of over 5,000. Church property is valued at \$303,800, and parsonages at \$13,021.

Of ministers there are 38; of the 8 supplies, 3 are theological students. These all, generally healthy in body and soul, have attended well to their work and will bring cheering reports with them to Conference. Revs. Reuben Dearborn, Wm. Hewes and Samuel Beedie, all ripe with years, have finished their course and entered into rest. Three effective men have left us in the year — F. G. Mellor for business life; G. F. Durbin for school; and F. H. Morgan, transferred. Rev. A. F. Bailey, an effective supernumerary, is the first to complete a five-years' pastorate.

Hon. Levi W. Taylor, of Haverhill; Abner Clark, of Sandown; J. C. Logan, of Rochester; Mrs. Geo. W. Wendell, of Great Falls; Mrs. Silas Philbrick, of Portsmouth; and Mrs. Rev. Thomas W. Gill, of Merrimacport, are among the prominent laymen who have died in the faith.

Improvements on church property and debts paid, so far as reported, amount to about \$10,000. A beautiful brick church has been erected at Centralville, Lowell, this year, and is nearly ready for occupancy, with a bright future. Wesley Church, Haverhill, has freed itself from a burdensome debt. East Kingston people have thoroughly remodeled and repaired their house of worship and have no debt. The Newmarket parsonage has been transformed and enlarged.

The work of the year has gone steadily and successfully on. Spiritual victories are reported all along the line, in which scores of souls have been converted. The camp-meeting and Chautauque Assemblies were times of refreshing; the Epworth Leagues, organized in more than half our churches, are a power for good.

The benevolents promise an advance on last year, which was an average, for missions, of 71 cents, and for other collections of \$1,09 cents per member.

We close our sixth and last year of district work with the devout and thankful feeling that the Lord of hosts has been with us and the God of Jacob has been our refuge and strength. May He also be with the coming man!

Norwich District

EREN TIRNELL, Presiding Elder.

The year now closing has been for Norwich District one of faithful labor by pastors and people, attended by a fair degree of success. Business activity and prosperity have hardly been up to the average, and in a few instances the removal of useful members has somewhat weakened the churches. Nearly all, however, have held their own, and quite a number have made decided improvement. We have on the district 64 preaching-places, supplied by 56 preachers.

A new parsonage has been built at Jewett City at a cost of \$1,800; another has been built at Oneida, and, through the wise management of Bro. John Pearce, a new and beautiful parsonage has been purchased and paid for at East Hampton.

Revivals, more or less extensive, have occurred at Willimantic, Rockville, Mystic Bridge, Moosup, Moodus, Manchester and East Glastonbury. New London has been in constant repair, conversions to the number of 40 occurring during the year. Thirty conversions are reported at Hazzardville, while at Bradford Springs, Staffordville, East Thompson, Schemat St., and other places, quite a number are noted.

On the whole, it has been a year of unusual religious prosperity, upwards of 300 conversions being reported by the pastors.

Bro. Samuel McKeown, after preaching forty-five years, died at Jewett City, Oct. 7, 1890. Bro. Daniel Brown, pastor at West Thompson, died Nov. 14, 1890. His death was followed in a few weeks by that of his faithful wife and co-laborer. Rev. L. D. Bentley, of Norwich, for forty years a member of the N. E. Southern Conference, was called suddenly away March 1 of the present year. The bulk of his estate (\$35,000) was left to four of our church benevolent societies. Rev. Henry Torbush, fifty-three years a preacher, twenty-five years in the traveling connection, seventeen years a preacher to the M. E. Indians, died Oct. 3, 1890.

The Epworth League work is very hopeful. There are about forty chapters, and many of them are strong numbers and good works.

Last year we reported 14,267 members in the Sunday schools of the district — a larger number than was reported in any other district in the Conference.

This year there has been a steady increase over last year.

Many of the churches will show a large increase in missionary collections for the Parent Society.

Increases from \$3 to \$35; Maple St., Lynn, \$154 to \$300; St. Paul's, Lynn, \$193 to \$300; Trinity, Lynn, \$52 to \$100; Malden Centre, \$1,100 to \$1,200; Belmont, Malden, \$57 to \$70; Melrose, \$25 to \$343; Washington St., Newburyport, \$22 to \$70; Stoneham, \$92 to \$186; Wakefield, \$32 to \$125; Lynn Common, \$43 to \$605; Walnut Street, Chelsea, \$300 to \$465. There is a marked increase in other churches, which will give us an increase for the whole district.

NEW BEDFORD DISTRICT.

WALTER ELA, Presiding Elder.

The year now closing has been a fairly prosperous one. The district embraces 65 pastoral charges, with 80 regular preaching-places. These have been served by 47 members of this Conference, 8 students, and 10 local preachers and other "supplies." There are 72 churches valued at \$620,000; and 45 parsonages, valued at \$91,000.

Two new churches have been completed and dedicated — Tremont St., Taunton, at a cost of \$3,400, all provided for; and Pocasset, at a cost of \$2,000, all but \$380 provided for. A chapel is being erected

by Grace Church, Taunton, which with improvements to the church will cost about \$9,000, and will be completed soon after Conference. The church at Osterville is being remodeled at an expense of \$1,500, and is expected to be ready for occupancy in a few weeks with all bills paid. Extensive improvements have been made at Brayton Church, Fall River, at a cost of \$1,000, and Wood's Holl has expended \$600. A parsonage has been erected at Bridgewater at a cost of \$3,700, and other improvements to churches and parsonages will make an aggregate expenditure for church property of not less than \$25,000. Church debts have been paid at Summerfield, Fall River, at a cost of \$1,200; Pleasant St., New Bedford, \$1,160; Plymouth, \$1,300, and a few others of smaller amounts.

In June our church at East Harwich was struck by lightning and seriously damaged, and on the evening of Feb. 28 our church at Easthampton was badly damaged and the church at Wellfleet was totally consumed by the same subtle agent. At least eight churches of other denominations within the limits of this district were struck by lightning during that tempest.

There has been a good revival spirit on the district, and several quite extensive revivals have occurred, notably at Provincetown, Centre Church; South Harwich and Bethel; Plymouth; Whitman, and the churches in New Bedford.

The venerable Frederick Upham, D. D., after seventy years spent in the ministry, passed to his reward March 20, in the 92d year of his age. Jeremiah Pease, est., for fifty years a member of the church at Edgartown, and for forty-four years a class leader, died in May last.

The mission established among the Portuguese in May last has been a success from the first. About fifteen persons have professed conversion in New Bedford, and as many more in Truro as the result of the missionary's labors.

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It is a most remarkable fact that in the closing quarter of this nineteenth century so many books have been issued of a purely literary character upon Christ, His life and work. It seems almost like a providential breakwater to the tide of infidelity which, rising only a short while since, is now ebbing. Among these volumes none have been sweeter, chaster, stronger, and more ideal, than this.

There is about this poetic description the "divine tragiade" a spiritual fervor, an Oriental luxuriance, a noble mysticism, a reverent spirit, that we do not, and could not, find in "The Light of Asia." In these six deeply interesting books dedicated to the Queen's Most Excellent Majesty, we get new, fresh, and delightful impressions of the suffering Saviour, and of that blessed mother, and the wonderful words and deeds which belong to the greatest life ever lived on earth, or that will be lived.

FREDERICK DOUGLASS: The Colored Orator. By Frederic May Holland. Funk & Wagnalls.

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THE ECONOMICS OF COMPROMISE.

Every compromise cheats the man who makes it. It cheats him, first, of his manhood, because deception is always an unmanly thing, and compromise is self-deception. It cheats him, also, of character, because the man who knows that, of choices, one must be best, and both cannot, loses sincerity when he adopts, and hopes to profit by, both. And, finally, compromise cheats the man who makes it of the best practical results of effort and energy, inasmuch as it is morally impossible to maintain a double course of thought or action long; and when the mind finally establishes itself upon one or the other side of the question at issue, its lack of integrity and progressive assurance weakens its hold upon the truth. No man ever made a compromise that was better off for it. There may be a temporary advantage, but in the long run every sort of double-dealing leaves a man worse off than it found him.

This is just as true in religion and in morals as it is in politics and business. Ethically, it is just as impossible for a man to choose two courses of action with respect to a certain question, as it is for him to be physically in two places at the same time. And if he attempts to combine the two courses of action, getting, as he expresses it, "the benefit of both," he will find in the end that he has lost the very thing which made either course worth taking, and that is consistency.

There are some people who never make a square stand on either side of a moral question. They begin with the ethics of one side and end with the counter-ethics of the other side. They agree with the premises and jump the conclusions, or else they agree with the conclusions but jump the premises. They select so many propositions of the one party and so many of the other, and try to mix oil and water into a consistent creed. Their guide is not principle, but preference, and they piece and patch half-truths together until they have made as picturesque a cloak for error as she ever wore.

To this class belong those compromisers who believe in principles, but not in carrying them out to the letter. Theory makes an excellent cannon-ball, so long as you do not put the powder of practice behind it — so they think. But can there be any worse kind of compromise than that which assents to a principle, and yet refuses to help carry it into effect? A man who does this is simply trying to combine in one choice both the altruistic good which he believes ought to be done, and the selfish satisfaction of not having to do it himself. The world, and even the church, is full of such compromisers in ethics; and this is just the reason why reforms move so slowly, and why organized vice so often gets the upper hands of its opponents. For there is one thing which can be said in favor of the devil and all his emissaries — they are thoroughly consistent in evil, whereas the great majority of the virtuous and respectable are always wavering more or less between what they know they want to do and what they feel they ought to do.

But there are not only ethical compromisers in the church. This nineteenth century is showing the world what theological compromise can do. There never was a time when with such Machiavellian dexterity the theologian could identify the black of dogma with the white of truth. "We will keep the old creed, but believe the new doctrines," is the eminently logical position of many of the old school. But a creed is a statement of belief, and the man who has a doctrine and a creed has two beliefs. He is a theological compromiser.

Another party among theologians would compromise between truth and error, and formulate a creed composed entirely of half-truths. They try to imagine an invisible point midway between so-called liberalism and orthodoxy, and there they hang their swaying thread. But half-truths are shorter lived than errors; and a creed which tries to dovetail such things as infant damnation and free grace, is bound to fall to pieces as soon as the builders take their hands away.

A true to compromise, in practical life, in ethics, in theology! Let us have out-and-out beliefs and men who are honest and brave enough to live up to them! If we admit a truth, let us admit it clear to the core; and if we believe in principles, let us follow them even when they seem to be flying off upon tangents. A perfect circle is a beautiful thing to look at, but after all it is better to be right than to be round.



BISHOP BOWMAN.



BISHOP FOSTER.



BISHOP MALLALIEU.

OUR PRESIDING BISHOPS.

The great wheel of the Conference has made another revolution. We are back once more for a temporary reunion before separation again into the various fields of labor. The New England Conferences are to welcome as superintendents the three Bishops whose portraits grace this column.

Bishop Bowman.

Our senior Bishop is by birth a Pennsylvania, and the town of Berwick his birthplace, and the date July 15, 1817. Away back in his boyhood he was converted. He was educated at Wilbraham, Cazenovia, and Dickinson College. After graduating from the latter he taught in the institution for a short time, and then entered the Baltimore Conference when twenty years of age. Subsequently elected president of Dickinson Seminary, where he remained for ten years, he again entered the pastoral work only to lay down a second time to assume the presidency of Indiana Asbury Seminary. He was then forty two years of age. From this high educational position he was elevated to the episcopacy in 1872, receiving the largest number of votes of any elected that year. This was an important General Conference, because of the introduction of the lay element into the body. If at the next session of the Conference, women are admitted, it will be just twenty years after the introduction of the lay element. This is rapid, but not unhealthful progress. At this Conference of 1872, also, the provisional arrangement of deriving the support of the bishops, like that of presiding elders and pastors, from the church, was inaugurated. This Conference, moreover, was important because it elected eight men to the episcopacy — nearly double the number then constituting the board. The board then consisted of Bishops Morris, Jones, Scott, Simpson, and Ames. The new bishops were Bowmen, Andrew, Harris, Foster, Wiley, Merrill, Andrews, Gilbert Haven, and Peck. Of these great eight four have passed up, and four are left, of which number none is greater in his wholeness than Bishop Bowmen. After his election, he was given a reception in the university chapel at Greenscastle, Ind., at which he said: "When I was converted, my highest aim was to get to heaven. I never sought for office. I have always been willing, however, to do what good I might on the way; and now that the church has placed me in a capacity where I can serve her, I will serve her to the best of my ability praying God for strength."

As a presiding Bishop Bowmen is tender and affectionate. He is never coarse or obtrusive. We heard him preach a sermon in Music Hall, Boston, several years ago, that seemed to lift by sixteen threads, as delicate as those of a spider's web, the whole congregation. He never drags men by cape and capstan. There were tears in almost every eye as he pictured the glories of heaven. His smooth, intellectual face, crowned with his waving white hair, seemed to prefigure the dawning of that day for which the whole world waited.

His personality is genial and spiritual. Whether in private conversation or in the pulpit, he wears that placid, yet strong, face which is marked by the lines of the serenity he derives from his faith. He is not misanthropic in the least. His whole air is cheerful, sunny and uplifting. He is always willing to respond to all demands made upon him.

Bishop Foster

is an Ohioan by birth, where seventy one years ago, on the 22d of February, he was born. At seventeen he joined the Ohio Conference, was subsequently elected president of Northwestern University, and some years later was transferred to the New York Conference. He continued in the pastoral work in this section until 1866, when he was elected to a professorship in Drew Theological Seminary. That same year he was a candidate for the episcopacy, but was not elected. His time was not ripe for the honor. Two years later he was made president of Drew Theological Seminary, to fill the position which was left vacant by the death of the able and scholarly Dr. McClinton; and then two years later still, he was elected to the episcopacy, missing being our senior bishop by only a few hours, for he was next chosen after Bishop Bowmen, having 232 votes — 61 less than his colleague.

Bishop Foster may be characterized as the thinker, as Bishop Hurst the scholar, of the board. His mental make-up is philosophical and constructive. He can systematic. He can lay foundations. But he can build as well. There is no doubt that, living in Boston, which is acknowledged to be the intellectual centre of America — however near Chicago may come to it — has given him that mental trend. The severe intellectual atmosphere of Boston tempers the mind to shrewdness and hardy thought, as the bitter east winds which blow across her Bay temper the soul to the power of resistance instead of to lassitude. In his preaching Bishop Foster is trenchant and subversive of opposing thought. He makes his congregation think, rather than thinks for them. This is an excellence, but it must be safe hands. If a preacher lays the basis of a spiritual structure which he leaves the congregation to complete in their serious thought at home, he must build strong and sure, else the whole will fall. Here Bishop Foster is at his best. He takes the congregation but little along the pathway of his thought, but clearly shows the end, whether it be disaster or victory; and they can walk in it if they choose. It will not do for a man listening to Bishop Foster to remember a part only; he must take the whole, or else he will make a fatal mistake. He is an intellectual preacher. He is such a master with this kind of a pulpit foil that his antagonist is continually pimmed. If indeed, or skeptic, or agnostic, tries a pass-against with the Bishop, his foil is quickly broken. This class of men would find his great work on "Studies in Theology" exceedingly unhealthy reading, and they should read these stately volumes

sent down no such overture. As it did not say so, the preachers cannot now, in honor, revise the terms of a proposal which has all the sacredness of a covenant. Fairness demands that the preachers allow the proposal of their own representatives to go back to the original source, that the law-making body be allowed to pass on it without the embarrassments of the preceding General Conference.

The question may be safely passed on to the body where it originated, for settlement. The General Conference is composed of wise, able and practical men, a selection of the most competent and experienced in all the church, who will re-canvass the matter and decide according to their maturest and best judgment. If a two-thirds vote can be secured in that august assembly, we may rest assured that the measure has merits and ought to pass.

3. Protracted debate on the question is to be deprecated, as it will be sure to distract and divide the church. The four years now devoted to it are sufficient. Let it be handled in such a way as to end with the next General Conference. But it must be quite clear to every one, who considers the case at all, that a partial treatment will leave it still in controversy. If the measure should be defeated by so small a part of the church as one-fourth, organized by Rev. Jesse Lee, she has given to the noble proportions of nearly seven hundred. In the century just closed she has sent heavenward a countless number who at her altars found "the pearl of great price," and died in the triumphs of "the faith once delivered to the saints." She has also sent forth from time to time fruitful colonies which have in turn swarmed into the regions beyond, and all have become, and are now, centres of religious power and evangelical effectiveness. St. Paul's, the eldest daughter, erecting its chapel in 1811; Saugus in 1825; South St. society in 1830; Danvers in 1840; Maple St. church in 1850; Boston St. in 1853; Trinity in 1873; Wyoma in 1884; St. Luke's in 1889; and lastly the Highland Church in 1890, indicate and illustrate the original energy inherent in, and distributed by, the mother church. Within the precincts of the city proper are now nine churches, well located, self-supporting, and self-developing, besides a mission being nursed into organic life. These churches represent a membership of nearly 3,000, a Sunday-school constituency of nearly 4,000, and a property valuation of over \$300,000. Thirteen sessions of the New England Conference have been held with this church, presided over by Bishop Asbury, Whatcoat, McKendree, Roberts, Hedding, Emory, Waugh, Ames, James, Wiley, and Foster, besides the Conference of 1792 and '93, which were held here previous to the organization of the New England Conference as it now exists. Her parents have numbered some of the most eminent names in American Methodism. Three of them have reached episcopal honors, and others have filled and are now filling responsible and influential positions in the church at large. One of them, Dr. William Butler, the author of "Emory and the Superannuates' Love-feast," is still with us.

5. The defeat of the measure by the members of the clerical order, who are not in the law-making body, would be certain to intensify the feeling of those in favor of the reform. Such a course, instead of alloying, would re-kind the strife. The act would be regarded as wanting in considerateness and magnanimity, as the attempt of the few to control the many, as the device of the preachers to silence the voice of the laity. How unjust or ill-founded such suspicions might be, they would be damaging to the ministry, who can afford to be chivalrous and to await the proper consideration and settlement of the question. The delinquent would only make the final adjustment all the more secure and satisfactory to all parties. To smother the question can be the wish of no preacher. To settle it on a reasonable basis must be the wish of all considerate people, and such settlement can be secured only by fairness and deliberation. Allow those in favor of the eligibility of woman all reasonable chance to make good their claim; if they have no case, it will be made to appear; and if they have important truth to communicate, no one should wish to suppress it. Let both sides plead before the supreme tribunal, and let that tribunal decide.

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scholarships are also to be an acknowledgment of the debt due the people in return for the exemption from taxation of the University property.

You grieve over your lack of usefulness. The plan of Esias (Romans 10: 20): "I was found of them that sought me not; I was made manifest unto them that asked not after me." That is the only way to "reach the masses." Try it once. Some Sunday-school teachers would do well to hunt up a class, and not wait till one is made ready to their hand. So preachers might hunt up congregations.

From many appreciative letters concerning "The Superannuates' Love-feast," we select the following from one of our most faithful and successful ministers in the East Maine Conference:

"I am now enjoying the 'Superannuates' Love-feast.' Praise God! That love-feast is worth the price of one year's subscription to the HERALD. Methodists who do not take the HERALD are making a great mistake. Glory to God! Tears of joy are flowing."

Mr. Spurgeon, in a late sermon, "declared his strong preference for steady, living church work for God, to all revivals which leave little abiding fruit behind them." Mr. Spurgeon believes that a church is in its best condition and doing its best work when it is fully alive, earnest, and faithful in Christ's service. The members growing in grace and knowledge, and the Lord adding to them day by day those that are being saved.

The Christian World (London), in a recent issue, has this significant paragraph:—

"In the little controversy we had with Dr. Benjamin Gregory last winter, we urged that the Wesleyan Forward Movement was entitled to sympathy on the ground that the theological errors of its leaders were Christ-centered, as contrasted with the gnostic, heretical teaching of the older revivals. It is curious that Professor Davison, in his paper on Biblical Criticism last Monday, should have adopted this word Christ-centered, in order to define the proper Methodist attitude towards inspiration."

Passive things have their value. The pavements still to be walked over. While we were dressing with all possible expedition the other morning, and our mind was thronged with a crowd of things that were rushing upon it, of which would demand attention that day, we were profoundly impressed, as we glanced out of the window, in observing how calmly, in the gray light of the early dawn, the pavement was waiting to be trodden down. It spread a feeling of patient quiet over our own soul.

The New York Tribune reports an interesting interview with Editor Dana of the Sun on the impressions made upon him in a recent tour in the South. The following paragraphs are notable and instructive:—

"What has struck us most in the South is the total disappearance of a race with the Civil War. The war seems to have sunk into oblivion, and I sometimes doubt that there ever was a war, as no reference was made to it. This is a most gratifying progress of public sentiment toward the grand unification of the country. Every one seems to be imbued with patriotism. You will find no member of the white men of Aryan breed and have been engaged in political amelioration and intellectual pursuits for more than 5,000 years. The Negro, on the other hand, has been engaged in these only a little over a century. You will find no experiments to achieve a degree of progress in character and refinement in 125 years when the whites have used 5,000 years to accomplish this, you will be greatly disappointed. At the end of 2,000 years he will be up to us in everything."

A Methodist minister was traveling, the other day, from Downs, Kansas, to Mankato, in the same State, and reports the following facts: "By some mishap a pint flask of whiskey had fallen on the floor where everybody could see it, and there it lay. Nobody would pick it up; fifty glanced at it; the conductor stepped over it, and looked mad. A lady refused to pass by until this viper was removed. The bottle looked sad—no one to father it. At last a man who was traveling to Nebraska reached down and hooked it along carefully, feeling ashamed to look around lest any one should see him. Prohibition does not prohibit in Kansas."

It was very kind and generous of Mrs. Dr. J. D. Young, of 652 Tremont St., to open her residence for a meeting in the interest of the Tremont St. Church auxiliary of the Woman's Foreign Missionary Society. The gathering was held on Fast Day evening, and nearly two hundred people were present, among whom were delegations from Auburn, Newton Centre and Somerville. The spacious parlors were tastefully decorated with Easter lilies, tulip and cut flowers; and interesting collections of curios from India, Japan and Mexico, kindly loaned by Mrs. Dr. Butler, Dr. Townsend, Mrs. Miyama, and Mr. Nazarian, were placed upon exhibition. Dr. Townsend made a brief but impressive address upon Mexico. Tea was served according to the customs in Japan and India. Mrs. Miyama, Miss Clementine Butler, and Mr. Nazarian rendered hymns in the Japanese and Bulgarian tongues. At the close of the exercises, all were invited to the dining room to partake of a choice and daintily-served lunch. Among the large number present were Dr. Brodebeck and wife, Mrs. Dr. Butler, H. M. Ayars and wife, Mrs. Gov. Claffin, Dr. W. R. Clark, Prof. B. F. Bowe and wife, Dean W. E. Huntington and wife, Mr. Shepard and wife of Lasell Seminary, Mr. and Mrs. Milian, and Dr. Parkhurst and wife of Somerville. It was a unique, very pleasant and profitable evening.

The consecration of the "Superannuates' Love-feast" in ZION'S HERALD, I stated relative to my personal experience as follows: "My present experience, purpose and reason for last Sabbath the following grateful and fitting words appeared from the pen of the pastor, Rev. George Skene: 'We wish that every family in our church had a copy of ZION'S HERALD this week. It brings a real old-fashioned love-feast into every home it enters. The testimonies of these old superannuates have the true ring in them.'"

Somerville, Flint St.—A very successful war song concert was given on Monday evening. The Grand Army Post was present in uniform. The singing of the old songs aroused great enthusiasm in the veterans and also in the large audience present. A very fine oration on the heroes of the civil war was delivered by Rev. E. M. Taylor. Great credit is due to the committee, C. C. Folsom, J. W. Rand, and H. E. Merrill, who managed the affair. The many friends of the pastor's wife, Mrs. Morden, will be glad to know that she is still able to be about with her family and occasionally to attend the church services.

Cambridgeport, Grace.—This church has had a very prosperous year. The attendance has gradually increased from the first. The numbers who attend the preaching, prayer-meetings, class-meetings, etc., are more than one hundred per cent. above what they were at the beginning of the year. Some extra meetings have been held under the direction of the pastor, Rev. S. E. Breen, without outside help. More than 150 backsliders and others have been at the altar during the last eight months. There have been 88 received on probation—largely an industrious class of people in middle life. Twenty-one have been received from probation, and 30 by letter. The ladies of the church are to be congratulated on the success of their recent annual social. The well-spread tables completely filled the large vestry. The pastor presided, and after giving a hearty welcome to the company, introduced the following speakers: Rev. Alfred Noon, Rev. George H. Cheney, Mr. Buffam, editor of the CAM-

bridge Chronicle, Rev. C. H. Hansford, and Rev. Dr. Chadbourne. The addresses from first to last were eloquent, felicitous and helpful. Notwithstanding the success of the year and the outlook for even greater success in the year to come, and a hearty invitation to remain, the pastor has decided to ask the authorities not to return him for a second year.

Winchester.—The fourth quarterly conference unanimously and earnestly requested the return of the pastor, Rev. G. H. Perkins, for the fifth year.

Huberdston.—The fourth quarterly conference unanimously and earnestly requested the return of the pastor, Rev. W. Ferguson, for another year.

Woburn.—The pastor, Rev. Hugh Montgomery, received on Sunday last 3 by letter, and baptized 4 children and 3 adults.

Lowell, Worthen St.—A farewell sociable was tendered Rev. W. T. Perrin and wife Thursday evening by the congregation in the vestry, which was largely attended. The pastor and his wife were presented with a purse containing \$20, besides many other presents from private individuals. Mrs. Perrin was also made the recipient of an elegant bouquet of flowers.

Rock Bottom.—An important work of grace is being enjoyed among the members of the Sunday-school. About twenty have recently experienced religion. Fourteen were received on probation at the close of the morning service last Sunday. Bills are all paid, and the signs hopeful. Rev. W. J. Hambleton, pastor.

East Milton, Mass.—A farewell sociable was tendered Rev. W. T. Perrin and wife Thursday evening by the congregation in the vestry, which was largely attended. The pastor and his wife were presented with a purse containing \$20, besides many other presents from private individuals. Mrs. Perrin was also made the recipient of an elegant bouquet of flowers.

Franklin Rand.—I am yours truly,

Franklin Rand.

East Milton, Mass.

The Conferences.

(See also page 7.)

NEW ENGLAND CONFERENCE.

Boston District.

Boston, Tremont St.—At a regular monthly conference, the pastor, Rev. W. N. Brodebeck, was presented by Dr. D. G. Woolwine, in a very happy and appropriate speech, on behalf of the church. Two joined the church in full connection and ten on probation. Rev. E. H. Thrasher, pastor.

Lynn District.

Mt. Bellingham Church, Chelsea.—More than twenty persons have presented themselves as inquirers within the past two weeks. Last Sunday afternoon the pastor received 11 on probation, and in the evening others came forward as seekers. Recently the Ladies' Society gave a reception to the pastor, Dr. Elia, and wife, inviting the Ladies' Society of Walnut St. Church also as their guests. After an hour of pleasant social greeting, between three and four hundred down to bountifully spread tables filling the large vestry. A very neat and appropriate address was made by Mrs. Oxton, president of the society, and speeches by Drs. Elia and Watkins of Walnut St. Church, with singing, readings and prayer, concluded the pleasant evening.

Weston.—Sunday, March 29, was a day of Easter joy indeed to this people. Fair Easter lilies and other flowers beautified the church. Two joined the church in full connection and ten on probation. Rev. E. H. Thrasher, pastor.

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The Family.

ON TAKING THE COLLECTION.

REV. ALFRED J. HOUGH.

I was taking my collection for the foreign mission work; And believing it the practice on the part of some to shirk From the clearest Christian duty—leaving others to sustain The sublimest work of ages—in my preaching I was plain, Rather personal in places, and, as people sometimes say, Struck out squarely from the shoulder, in the good old-fashioned way. There were restlessness and motion, quite unusual, in the pews; Women re-arranged their bonnets, men had trouble with their shoes. In the gallery all around me there was one continual stir, And a large amount of coughing for that season of the year. This but acted as a challenge on a nature such as mine,

So I rose to the occasion, hewing closer to the line. Uncle Ben, as was his custom, gave the sermon earnest heed, But his face wore some expressions that were difficult to read. I discoursed upon the subject, argued, scolded, for an hour, And pronounced a peroration of considerable power. The collection was my first one, and I naturally believed It would reach a handsome figure: I was thoroughly deceived. When the ushers gave the total they both said, with solemn face, It was far the smallest offering ever taken in that place.

Full of weariness, reflecting on the selfishness of men, I went early Monday morning up to talk with Uncle Ben. He was milking, and I asked him what the bottom reason was That the people gave so little to the foreign mission cause.

"Try your hand at milking, parson," Uncle Ben said, with a smile.

"Take this Jersey," and I sat down pleased enough to make a trial, Going at the business roughly, like a novice, pull, tug, pound,

And that heifer in a moment laid me flat on the ground.

"Whoa, there, Bessie! Jump up, parson; ain't hurt much? I'll brush you coat. Here's your hat," he said. I swallowed some thing rising in my throat.

Then he sat beside that Jersey, humming some old-fashioned air,

Milking, humming, and the creature stood and never stirred a hair.

"Well," I said, regaining slowly calmness and a sweeter mood, "Who would dream, to see that heifer, she would ever act so rude!"

Uncle Ben looked up and whispered: "It's a curious kind of trick, How to get the milk out from her, and not have the creature kick.

Learn the lesson, parson, clearly; learn it here and learn it now—

You must touch a congregation gently as I touch this cow.

Lay your hand upon the people with a stroke as soft as silk, And you'll fill the plates with money as I fill this pail with milk."

WE SHALL KNOW EACH OTHER THERE.

MISS M. E. WINSLAW.

(Reprinted by request.)

When we stand among the angels Gathered round our Saviour's throne, Can we doubt that, in its sunshine, We shall know as we are known?

Every eye will beam with love's light, Every tone with joy accord, For we all must know each other, If we know and love our Lord.

We shall know each other's sorrows When the latest tears are shed; We shall know each other's joy, And each other's love and dead; And no word of cold unkindness From each other's lips shall flow;

Like our Lord we'll love each other When we each the other know.

Not a shadow shall divide us In that land of perfect light; We shall know each other's language, We shall see each other's right.

We'll allow for every error, We'll bear each other's wrong.

We shall draw each note of discord With our thrilling, welcome song.

We shall know each other's mourning Next we'll share each other's joys, We shall know each other's struggles A bright crown of life to win;

We shall find every barrier, Which has kept us here apart, Vanish quickly in the warm glow Of our blessed Saviour's heart.

Yes, we all shall know each other, Though every age and land Has sent its quota to the host, Within whose ranks we stand.

Though we're far from our ocean, Though we're favored by every air, Pilgrims upon earth and strangers, We shall know each other there.

Follow Christian! if in heaven, We shall know as we are known, Each dark misapprehension Shall roll off before the throne, Let us strive by deeds of kindness, Tender words and living prayer, Here to bind those hearts together Which shall know each other there.

THOUGHTS FOR THE THOUGHTFUL.

For the sweetest parables of truth In our daily pathway lie,

And we read, without interpreter, The writing on the sky.

—Phoebe Cary.

Be not so much disengaged in the sight of what is yet to be done, as comforted in His good-will toward thee. "It's true He hath charmed thee with rods and sore afflictions; but did He not also say His loving-kindness from thee? or did His faithfulness ever fail in the sorrest, blackest, thickest, darkest night that ever befel thee?" — *I. Penington.*

Out of the sunshine, warm and soft and bright, Out of the sunshine into darkest night; I oft would faint with sorrow and affright.

Only for this: I know He holds my hand; So whether Iled in green or desert land, I trust, although I do not understand.

Beside still waters? No, not always so; Ofttimes the tempests round me blow, And o'er my soul the waves and billows go.

And when the storm beats loudest, and I cry Aloud for help, the Master standeth by, And whispers to my soul, "Lo! it is I."

Above the tempest wild I hear Him say, Beyond this darkness lies the perfect day; In every path of thine I lead the way.

—Selected.

Just as the ploughman takes furrow by furrow, one ended before another is begun, so our duties come to us, not in battalions, but singly; our life's plan, if we read it aright, is beneficially designed; we are not abandoned

to blind chance; confusion and entanglement can only come by our choosing to refuse guidance, and to shape our lot for ourselves. So it will seem to us when we have come to the end of it, and can look back—a divinely-ordered whole, which even our failures cannot mar; for God only asks of us our best and bravest, and if we give Him these, we need not grieve overmuch if some of the furrows refuse to run straight. The failure may be success after all, as far as our discipline is concerned. . . . Our very failures may be an answer to our doubts—evidence of a time when we shall neither faint nor fall, when the acre will be freed from weeds, and ready for a fair harvest. For in the midst of our greatest blunders we have visions of higher things, unfertilized, and awaiting ripening for growth; and these will be satisfied, every one of them. Who we have tasted the bitter fruit of the tree of knowledge are meant to inherit the tree of life; and somewhere else the task dropped here may be taken up and made good. —*Sunday at Home.*

John describes Jesus as full of truth. Spotless truthfulness was the daily glory of this man, the Son of God. Truth seemed absolutely to dwell in His. Jesus described Himself as one who told the truth. Every one that of the truth," He said to Pilate, "heareth My voice." Then let us begin at this point of truthfulness to be followers of Christ; seek to live with Him in His truthfulness. Let a man determine to get some real grasp of Christianity at this positive point of truthfulness. Suppose one tries to live one day, to live like Christ, as one whose whole being and conversation is of the truth. What a new beginning of a Christian creed for life that might be, even to some of us church members and ministers! To rid one's life of all make-believe; to see facts straight and to speak simply what one sees to be true; to be truthful in one's secret thought, not coddling one's own soul; to be full of truth in all one's relations with people and business; that would be a very plain way and a more possible way also for us to begin to follow Christ—that is, to begin to be a Christian man with a Christian view of life.

This may seem too simple a way of beginning to follow Christ indeed. But try it! Try it for a week, a month, and see what may come of it. Seek to give up with a whole determination all make-believe, and to live with Christ in absolute genuineness of character; and leave what the divine reward of such manner of life may be. For in proportion as any of us succeed in living thus with the Christ in perfect sincerity of being, it is true we may find some crosses to bear, and make enemies, as the Lord did; but we shall also find life growing fuller and richer with a divine presence and an immortal hope, and to the true man, truths of God will come with noble greetings from all ways of God's creation around them. True-hearted men, men themselves genuine as their Lord, do not as a rule find the universe to be hollow-hearted, but at the focus and centre of moral reality they know the true God. —*Newman Smyth, D. D.*

LASELL ROUND-THE-WORLD PARTY.

IV.

Hong Kong to Singapore.

PROFESSOR C. C. BRAGDON.

YESTERDAY was Sunday, and we made as much of a Sabbath of it as we could, and really felt quite as if we were in a Christian land. The captain read the English service, and did it so earnestly that I enjoyed it. Perhaps something "was due to the fact that he said "Amen," and not "Amen." Our service was an open-air one, on the upper deck, only the awning between us and the sky and with the mighty waters all about us. There was no singing and no sermon.

Last Sunday we were in Canton and attended English service in the morning, a Chinese service in the afternoon, and a union missionary meeting in the evening. The hotel in Canton and all the foreign residences and stores (except those of certain missionaries) are on a little island, formerly a sand-bar in the river, which the English forced the Chinese to wall and fill up for them. It is called "Shameen," or "Sand-face, and is covered with fine large foreign houses, on wide streets, shaded by handsome banyan trees and covered with grass; for there are no carriages here, and so the streets are like long lawns. If you ride you take a chair, carried by coolies usually three—two in front, one behind. I haven't figured out yet why it isn't two behind and one in front, but they know. I have found that these folks—indeed, all peoples having customs which seem queer to us—have good reasons for their ways, and we can often learn from them as they from us. In the matter of dress I have concluded that the Japanese and Chinese are better off than Americans. I really think the dress which their long experience has evolved is more reasonable and more beautiful than ours. I have learned, where any custom seems queer to me, to look for the reason of it, and usually find it satisfactory.

At the Chinese service at 2 o'clock there was a Bible class, led by a handsome young Chinaman, a real St. John in features and bearing, of high rank, who first broke himself of the opium habit—a terrible fight and something rarely done—then studied medicine, graduated, had fine prospects, but decided he ought to be a preacher, and gave up all for Christian work. If his face is any token, he is getting his pay as he goes along, as I believe all true Christians do. At 3 there was Chinese preaching, very earnest and earnestly received. Outside, the busy street—it is on the canal front and full of work—sent in its sounds of tool and traffic, of hammer and boat and cry of seller; within that plain room these men and women gave themselves to the study of the Word more entirely than many "Christian" congregations at home. Men sat on one side, the women on the other, of a wooden screen seven feet high, which divided the house. The text was John 3: 10. Sermon, three-quarters of an hour. Most listened, Bible in hand. The preacher wore the blue blouse of a working-man. Most of the hearers were shop-keepers. Every evening in the week there is preaching here, and the house is crowded with eager hearers who are usually quiet, though Canton is as rough a city, and this as rough a section of it, as there is. A skeptical Chinaman said lately to a missionary, "You get no educated men to take your Christ; nobody of any intelligence comes to your way of thinking. I'll give \$200 if you can find ten men who can write a decent essay" (writing is the great test of intelligence here). The missionary took him at his word, and announced a prize at Shanghai to visit Foochow in which case I should have had our party on some boat of this line from Foochow to Hong Kong.

We have our first sight of a real Palestine Jerusalem Jew on this boat. He is a short, fine-looking man, of gray beard, accompanied by wife and daughter (women with decided noses), and their Hindu maid, a girl of delicious black eyes, but of no use, so far as I can see, except to decorate a certain bench with her many-colored costume.

come of the offer. One thousand of these essays have been distributed in good places, and several have joined the church already. Some of the writers themselves, who had been only "friendly," came and said: "My study for the paper makes me know the truth of your religion. I want to confess Jesus and be baptized." "The wrath of man shall praise Him." Women can't come to public service much; rough men would impute bad motives. Lately there was quite a row in a Bap ist church in Canton because the women had been seen going to the chapel where men were. So the women are best reached in their homes by women, or in the hospitals where many come for treatment and are converted by the talk of our women. It is a glorious work. Seems to me I envy these missionaries their giving up of all for Christ's sake.

THE PREDOMINANCE OF WOMEN. THE admission of women to General Conference is opposed by some on the ground that the female would outnumber the male delegates. The fear is based on the fact that a majority of our members are females. How large the majority, no one knows. That it is quite large, no one will dispute. Of course it is natural to suppose that a class constituting a majority of the laity would have a majority of the tax-payers should have no representation at all in the body which makes the laws under which they are to live; and yet that is the awkward position of those who oppose the eligibility of women. Laymen who clamored for their own right to seats in the law-making body, are now pronounced in their opposition to the admission of women who are able to present as co-equals.

Opposed to women's admission is the argument that the tax-payers should have a majority of the delegates. It is certainly a curious notion to be entertained by fair-minded men that the majority of the tax-payers should have no representation at all in the body which makes the laws under which they are to live; and yet that is the awkward position of those who oppose the eligibility of women. Laymen who clamored for their own right to seats in the law-making body, are now pronounced in their opposition to the admission of women who are able to present as co-equals.

But, however proper it might be for the female to outnumber the male delegates, they would not. The will be clear from two or three considerations. For many years we have had a sparsely populated hospital in the church, such as class leader, steward, and superintendent of Sunday school. One would tell the truth. Every one that of the truth," He said to Pilate, "heareth My voice." Then let us begin at this point of truthfulness to be followers of Christ; seek to live with Him in His truthfulness. Let a man determine to get some real grasp of Christianity at this positive point of truthfulness. Suppose one tries to live one day, to live like Christ, as one whose whole being and conversation is of the truth. What a new beginning of a Christian creed for life that might be, even to some of us church members and ministers! To rid one's life of all make-believe; to see facts straight and to speak simply what one sees to be true; to be truthful in one's secret thought, not coddling one's own soul; to be full of truth in all one's relations with people and business; that would be a very plain way and a more possible way also for us to begin to follow Christ—that is, to begin to be a Christian man with a Christian view of life.

But to yesterday. Before service we had muster. All the officers were in full uniform (plenty of brass buttons in the P. and O. service—by the way, who knows what "P. and O." means?); the sailors, engineers, waiters, all form in a line up one side of the deck and down the other, toing the mark, and the captain goes from end to end on inspection. A whistle sounds, and all rush away and get out the fire hose, unroll it along deck, and man the pumps. I feel better when the men who hold the nozzles point them over the rail. A whistle, and they roll up the hose and take their stations at the boats, each boat's crew in front of its boat, the leader having a lighted lantern. An officer goes to each boat and calls the crew's names. Any absent are to be accounted for. A whistle, and they all scamper away to strip off double-breasted frock-coats, or Sunday over-shirts, as the case may be, and to relieve the tension by a soda-water (?) or slip of rice-water.

Though we think we wouldn't enter if once there was opportunity, we feel quite sure the number could never be large. Most women have homes or business to care for. Few only have the requisite training, or the ambition; and those with ecclesiastical aspirations would be obliged to run the gauntlet of the world, which would be a hard task.

The class capable of entering there is always a small one, and the limitations in the case of women are greater than in the case of men. The opposition claim that their limitations are so great as to exclude the whole class. If that be so, no need to have a large class, and enter when the day comes.

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The Sunday School.

SECOND QUARTER: LESSON III.

Sunday, April 19.

Jonah 1: 1-17.

REV. W. O. HOLWAY, U. S. N.

JONAH SENT TO NINEVEH.

I. Preliminary.

1. GOLDEN TEXT: "Preach unto the people that I bid thee" (Jonah 3: 2).

2. DATE: Between B. C. 800-770.

3. PLACES: Joppa, a seaport on the Mediterranean; Tarshish, in Spain; Nineveh, capital of Assyria, on the Tigris River, 600 miles from Jonah's home.

4. CONNECTION: The life of Jonah is connected in Bible history with 2 Kings, chapters 14, 15; 2 Chron., chapters 25, 26.

5. THE BOOK OF JONAH: Authorship—uncertain, but supposed to be Jonah. Date—disputed; assigned, by Naegelsbach, to a period subsequent to B. C. 771, and preceding the time of the Maccabees. Character—declared by some to be parabolic, allegorical, like "Pilgrim's Progress," for example; by others to be a floating legend, containing some basis of truth; and where he could be alone. Was fast asleep—wornied, perhaps, with his rapid journey; exhausted by mental strife; reckless and perhaps remorseful by turns. While others in terror pray, Jonah, fatigued by contending emotions, stupefied, perhaps, by the foul air below, and guiltily conscious that he had no longer a God to pray to, sunk to sleep.

6. HOME READINGS: Monday—Jonah 1: 1-17.

Tuesday—Jonah 2: 1-10. Wednesday—Jonah 1: 10-13. Thursday—Psalm 107: 23-30. Friday—Ezekiel 33: 1-11. Saturday—1 Kings 13: 11-24. Sunday—Psalm 13: 1-12.

II. Introductory.

A lover of his own nation and a hater of its foes, the prophet Jonah received a commission one day against which his fiercely-exclusive nature rebelled. He was bidden to go to the far-off capital of the As-syrian empire, and "cry against it"—utter warnings which, if not heeded, imperiled his own life; but which, if heeded, would end in a display of mercy extremely repugnant to his bigoted ideas. Why should he, who was so passionately eager for the restoration of Israel's greatness, who had stood in the presence of King Jeroboam and predicted the recovery of the cities of Gilead and Bashan, be sent to distant Nineveh, that mightiest and most hostile of cities, on such a disastrous errand? Let the heathen perish without warning! Let them be trodden like grapes in the wine-press of the wrath of the Almighty, as Joel had lately predicted! They were the enemies of his land and of Jehovah—let them suffer their just doom! He will carry them no message. Rather than do so, he will resign his prophetic office and exile himself to the ends of the earth.

And then we have a vivid picture of his refractory course—his hasty trip to Joppa, and his discovery of a vessel just starting for Tarshish, farther to the west than Nineveh was to the east. He pays his fare, goes on board, and, wearied with his journey and mental struggles, finds a place below and goes to sleep. Meantime the ship has scarcely put to sea before she encounters the dreaded Euraquilo, or something worse, and the tempest is so violent as to that at last, "No, thank you! I was young and gain and gain again." His mother, however, having seen the face of her young husband in a long but brief visit, and helped her neighbor saw the face of her young husband again, was very happy.

III. The woman's questions: posties? (See Was it in mat- 3. Did they 24: 10, 11.)

TITLE Nineve.

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to abdicate his prophetic office, and to abandon the land which was especially honored by Jehovah's presence.

As the Assyrian inscriptions state, Nineveh had already made war upon Israel, and, as Jonah may have known, was destined to conquer it (Hosea 9: 3; 11: 5). Commanded to call to repentance the country by which his own people—namely, the people of God—were to be carried captive, he rebelled (Pusey).

4. Lord sent out a great wind.—"The sea is His, and He made it." The "stormy winds" fulfill His word. Mighty tempest—probably the Euraquilo, or "Levanter." Ship like to be broken—in danger of going to pieces or founders.

Cried every man unto his god.—Doubtless there were representatives of many heathen lands on board, and in each land there were many gods. Instinctively each cried to the god in whom he had the most confidence.

Cast forth the wares.—the usual precaution of lightning ship. To lighten it of them—R. V., "to lighten it unto them." Jonah . . . down into the sides of the ship.—R. V., "into the innermost parts of the ship;" into the hold, perhaps as near amidships as possible where he would not feel so much the motion, and where he could be alone. Was fast asleep—wornied, perhaps, with his rapid journey; exhausted by mental strife; reckless and perhaps remorseful by turns. While others in terror pray, Jonah, fatigued by contending emotions, stupefied, perhaps, by the foul air below, and guiltily conscious that he had no longer a God to pray to, sunk to sleep.

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Review of the Week.

Tuesday, March 31.

— Chief Justice Fuller's daughter was married to Archibald Lapham Brown, of Chicago.

— Arguments were made at Concord, N. H., on Mr. Corbin's offer to buy the Concord road.

— The conference of Labor organizations at Cincinnati in May means a strike of the miners.

— In 65 years only 2,044 persons have been naturalized in Mexico. Of this number 160 were American.

— The Coke strikers in the Connellsville region became riotous and destroyed much property of the companies.

— The natives of Assam rebel against the British, and fight a bloody battle. Seven of the British are reported missing.

— An agreement was entered into between Hawesey and Sprague that will end the latter's war on the Sugar trust.

Wednesday, April 1.

— Mari Granville is dead.

— The revolt in Assam is liable to give the British much trouble.

— The death rate in Chicago in March was unprecedented, about 3,200.

— The Australian Ballot Bill passed the New Hampshire House yesterday.

— The total number of bodies recovered from the Utopia wreck thus far is 422.

— It is reported that fifty lives were lost in the great snow-storms of Colorado.

— Rioters continue in the Connellsville coke regions; slav women defy and stone officers, preventing arrests.

— The New Hampshire Supreme Court decides that Mr. Corbin cannot purchase the State's interest in the Concord Railway.

— It is said that several American vessels have registered under the British flag for the purpose of poaching on the seas.

— The price of sugar goes down to-day. It is estimated that there are 100,000 barrels of sugar in bond in Chicago that were released at mid-night.

— In the Massachusetts Senate yesterday a bill was introduced prohibiting the use of stoves in railway cars. The Woman Suffrage bill was deferred to 22.

— Mr. George, of Long Island, who was imprisoned and fined last October for a political assault on a newspaper reporter, has again distinguished himself by assaulting a horse-car driver.

— The directors of the New York, New Haven & Hartford Railway Company have been indicted by a New York grand jury for malfeasance in connection with the Fourth Avenue tunnel accident.

— A sensation has been caused by the unexpected recall of the Italian Minister to this country. Baron Fava formally notified the President yesterday that his Government had instructed him to return home.

Thursday, April 2.

— Ex-President McCosh celebrated his 80th birthday.

— The Connecticut House adjourns until next November.

— There was a lively naval fight in the harbor of Valparaiso.

— Ground will be broken for the Grant monument April 27.

— Bismarck's 76th birthday was observed at Friederichshe.

— There was an increase of \$440,125 in the public debt in March.

— The Maine Senate finds Judge Hamilton guilty of immoral habits.

— The Maine legislature appropriates \$40,000 for the World's Fair expenses.

— The International Monetary Conference is unable to agree on a coinage system.

— Rev. Dr. Samuel T. Spear, a prominent New York clergyman and author, is dead.

— The United States treasurer paid the governor of Maine the sum of \$367,702 in settlement of that State's direct tax claim.

— Colonel Follians, who commanded the Sixth Massachusetts when it was mobbed at Baltimore in 1861, died at Chicago of "la grippe."

— The correspondence between Secretary Blaine and the Italian Minister is published. In his reply to Baron Fava, Mr. Blaine virtually charged the Italian Minister with having misrepresented the facts to his Government.

Friday, April 3.

— Brooklyn had a \$130,000 fire in its shoe district.

— The Parasolites were beaten in yesterday's election in Silgo.

— The daughter of ex-Secretary Bayard was married to Count Lovenkamp, of Sweden.

— Thomas C. Baring, member of Parliament and one of the famous Baring Brothers, bankers, died in Rome yesterday.

— Gen. Booth has concluded negotiations by which he secures a large farm at Hadleigh, in Essex, for his "home colony" experiment.

— Eleven rioting miners were killed by deputies, while trying to storm the Standard Coke Works at Mt. Pleasant, Penn., and between 30 and 40 wounded.

— Wm. Miller's party that went to overtake the work on the Nicaragua Canal are reported wrecked about 100 miles northeast of the eastern terminus of the canal. All are reported safe.

— The Canam Steamship Company has made a contract with a shipbuilding firm on the Clyde for the construction of two steamships, each of 16,000 tonnage. The new vessels are designed to cross the ocean in five days.

— All but four of the Italians who were killed at New Orleans were registered voters. One of the four has voted and two of the others were fugitives from Italy, where they had committed murders, leaving only one unaccounted for.

Saturday, April 4.

— Gen. Booth is seriously ill.

— The Connellsville coke region is guarded by State troops.

— The Marine corps is to have a school for technical instruction of officers and men.

— Detective O'Malley, accused of having killed the Hennessy jury, surrenders himself in New Orleans.

— Midnight services will be held over the body of Gen. Albert Pike next Thursday in Washington, and the church services on Friday.

— One of the heaviest storms of the season occurred yesterday. Heavy snow in the interior prostrated telegraph poles and impeded railway travel. Many vessels were driven ashore.

Sunday, April 5.

— Warner Miller and party arrive at Greytown.

— Germany has ordered her whole Chinese squadron to China.

— Senators Hoar and Dawes spoke before the Massachusetts Club.

— Judge Hamilton, of Biddeford, has been deposed by the Maine governor.

— Two of the new gunboats are named the "Lexington" and the "Machias."

— The new cruiser "San Francisco" has been ordered to China and the "Charleston" to Honolulu.

— The people of Nova Scotia are intensely indignant at the action of the Newfoundland government in refusing bail to Canadian fishermen.

— Tranquility prevailed throughout the Pennsylvania coke region Sunday. The strikers generally spent the time in discussing the situation.

— Snow fell at Birmingham and all over North Alabama yesterday. The fall was slight, but it was the first April snow in that vicinity in over forty years.

— Some boys at Lowell started a blaze which destroyed two buildings and burned out four others in the public library, the Masonic headquarters and a dozen other tenement houses, loss \$150,000.

— The State Department is informed that Mexico and San Salvador have accepted the invitation to participate in the World's Columbian Exposition, and will erect fine buildings for the display of the resources of their respective countries.

— United States Consul Molloy at St. John's, N. F., has been instructed to charter a steamer

for the purpose of conveying Engineer Robert E. Peavy, U. S. N., and exploring party to the west coast of Greenland for the purpose of undertaking thence a sledge journey northward with the object of reaching the North Pole.

DEDICATION.— The Methodist Church in Sanborn, Maine, will be dedicated April 16, at 2:30 P. M. Bishop Mallalieu has been invited to preach the sermon. Brethren in the ministry are cordially invited to be present.

J. M. WOODBURY.

THE CONFERENCES

(Continued from Page 5.)

Mr. J. Lewis, of New London, lectured in the church in Colchester, March 11.

At the recent quarterly meeting of the Woman's Christian Temperance Union held in the Baptist Church in Jewell City, the principal address was given by Rev. R. S. Eldridge, of the Methodist Episcopal Church of that place. The meeting was a very profitable one.

O. I. C. X.

PROVIDENCE DISTRICT.

Epworth Leagues that are especially devoted to the spiritual interests of their church, may be of good service beyond their own locality. The League in the church at Bristol has been to Warren to help in revival work.

The church at Hill's Grove is prospering under the lead of Rev. A. Anderson. The Sunday-school has the largest membership in its history. Sunday, March 1, were received by letter and 4 taken on probation. The quarterly conference unanimously requested Bro. Anderson's return for the third year.

The Providence Methodist Social Union met in Infantry Hall, Wednesday evening, March 18, President Manchester in the chair. About 80 members were present. Six new members were elected. The president announced as the topic of the evening, "The Church and its Relations." Rev. G. R. Palmer, of the Park St. Free Baptist Church, read a paper on "The Church in its Relations with the State." The Woman Suffrage bill was defeated 9 to 22.

Mr. George, of Long Island, who was imprisoned and fined last October for a political assault on a newspaper reporter, has again distinguished himself by assaulting a horse-car driver.

The directors of the New York, New Haven & Hartford Railway Company have been indicted by a New York grand jury for malfeasance in connection with the Fourth Avenue tunnel accident.

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Goodwin's Mills.— Bro. Freeman made a good report of this charge, even though on the one side and false doctrine on the other, seem remorseless. Three have died during the quarter, thus depleting numbers already few.

The Epworth League is doing good work.

It is aid financially has been timely and much appreciated, having raised \$12,157 toward current expenses. Eight have joined on probation. Money is raised for new library books.

W. S. J.

NEW BEDFORD DISTRICT.

At Westerly the parish has concurred with the quarterly conference in its action in favor of promptly building a new church in place of theirs, just burned by lightning. Steps have already been taken for procuring plans.

The work of raising funds is placed in good hands and well begun.

At Easton, where the church was damaged by lightning last summer, repairs have been made, which are all paid for. The roof is now to be shingled, the "Circle of Industry" furnishing money for that purpose.

First Church, Taunton.— The Sunday-school superintendent, Bro. Marcus A. Dary, who has lately returned from Florida, recently invited his Sunday-school board and a few other friends to spend an evening at his fine home. Most of the time was spent in a social way, besides which there were singing, a prayer by Dr. Bass, and a treat of oranges, brought from Florida by Bro. Dary, cake, and coffee. This school is increasing in numbers and interest.

Grace Church, Taunton, closed a successful series of entertainments, on April 1, with the "Doe-ter Skule." On that occasion the house was full, and all did their parts well.

Tisbury, at the recent town meeting, voted unanimously against license, and made an appropriation for the enforcement of prohibition. The town also refused to license billiard, pool or billiards tables.

On the evening of Easter excellent and helpful concerts were given in very many of the churches on this district, some of them missionary concerts and others of the more usual character.

At Easton the church is in a terrible brol, charges and counter-charges having been preferred against prominent members.

One or more church trials are pretty sure to follow.

At Fourth Street Church, New Bedford, March 22, Rev. W. H. Allen, the pastor, gave a carefully-expressed, yet very pointed and truthful sermon on dancing. For this he may be sneered at by some, but pure-minded and thoughtful people will the more highly appreciate him for this unpopular and difficult, yet much-needed, work.

The two deceased ministers are J. G. Switzer, well known in Boston, and L. W. Brigham, a young man of great promise.

There are ten Epworth Leagues, most of which are doing good work.

The Conference, perhaps, as yet held at Bradford, recently occurred at Bratleboro, and was a great success.

The Claremont Junction camp-meeting was fairly well attended, and some good was done; though, owing to interruptions by rain, and the regrettable illness of Rev. G. W. Norris, presiding elder of the Claremont District, the results were not what had been hoped for. Quite noticeable improvements have been made in the last year or two (under new leadership) made upon the grounds, making them more attractive.

R. MORGAN, Presiding Elder.

MAINE CONFERENCE.

Portland District.— This charge has been served with great acceptability for the last three years by Rev. F. A. Bradon.

At the last quarterly conference the pastor's report showed an increase of 6 from probation, and 7 still on probation. One rose for prayers the previous Sunday evening. The Epworth League, consisting of 48 members, is flourishing and helpful. Collections are all taken.

Kennebunkport and Cape Porpoise.— Rev.

F. Grover is closing his three years' pastorate here very encouragingly. All the interests of the church are well cared for; Epworth League work is being well done; benevolences are all attended to, and the spiritual head of the charge is rising. Bro. Grover's return was unanimously desired.

West Kennebunk.— Here the labors of Rev. J. Gibson are being much appreciated. An Epworth League of 25 members was organized Feb. 2, and the officers approved at the last quarterly conference. Though death

and removals are weakening the charge, the benevolences are being well kept up; the pastor's and presiding elder's salaries, with the bishops', will be paid also; and the spiritual life of the church is vigorous. Bro. Gibson's return is much desired.

Biddeford.— This is one of the liveliest, proudest, and most aggressive churches of the district, and while demanding and needing extraordinary tact and talent, and making large drains both upon the mind and body, the heart and intellect, of the preacher, is being faithfully and acceptably served by Rev. E. O. Thayer. The Junior League of 67 members is being helped, and proving helpful, by and to the church. During the quarter 5 have been received in fall from probation, 3 by certificate, 9 dismissed by letter, and 4 died. Dullness of trade in the water power is affecting the income of the church; still it is determined that all bills shall be paid and all collections taken. Bro. Thayer's return is enthusiastically desired. One thousand dollars have been expended on improvement on church property.

South Biddeford Circuit.— This means three churches, Sunday travel of about twenty miles, and three sermons each Sabbath. A man of iron constitution is needed, and of indomitable will; yes, and of considerable self-denial. Well, we have him. Bro. W. H. Congdon has done this through the year, when weather has permitted, and comes out at the close vigorous in body, strong in heart, and, if not with pockets well lined with silver, gold, or bank bills, still with enough to pay his bills, even upon a salary of \$600, and a horse, with carriage and sleigh, to keep, out of this small sum. Recent revival services have been fraught with good, and Bro. Congdon's return is desired.

Saco is one of the best and most law-abiding towns of the district, and under the leadership of its pastor, Rev. G. R. Palmer, has furnished for the quarterly conference the fullest reports from Sunday-school superintendent, leaders, committees, and trustees of any on the district. Two have been received in full probation, one by certificate, and one dismissed by certificate. The leaders reported classes as well attended and spiritual; the superintendent of the school as prospering; and the reports of the committees on missions, temperance, tracts, Sunday-schools (\$60 worth of books added to library; 10 tract distributors engaged), were most instructive and inspiring. This first year of Bro. Palmer's pastorate here closes auspiciously. His return was unanimously desired, and doubtless it will please the Bishop to grant the request of the quarterly conference.

Goodwin's Mills.— Bro. Freeman made a good report of this charge, even though on the one side and false doctrine on the other, seem remorseless. Three have died during the quarter, thus depleting numbers already few.

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W. S. J.

Epworth League at Jacksonville, where Bro. E. B. Harris has been "holding the fort" for two years, is having some new life infused into it, and is recovering some new members.

The prospect for this place is considerably improved. For years the church there has struggled against serious difficulties, which appeared all but insurmountable; and though not all removed, we yet hope that the dawn of a brighter day is breaking upon it.

The last quarterly meeting for Brattleboro, just held, was pronounced the best of the year.

A very harmonious quarterly conference extended to Bro. A. H. Webb a most cordial invitation to return another year. Rev. E. S. Morse, a supernumerary member of the Vermont Conference, and who once organized the Epworth League at Brattleboro, has recently purchased for himself a beautiful residence in Brattleboro. Greatly respected and loved at his former residence, he has now been received by the Brattleborians with every mark of considerate kindness, and without doubt will be very useful to the church.

Easter Sunday, which was a perfect success, was given by Bro. Webb, a most cordial invitation to return another year. His presiding elder was not present. Presiding Elder Boutwell, of the St. Albans District, was present and eight other brethren in the ministry.

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